

The Review.

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My dearly beloved father, Dr. Edward Preuss, the illustrious scholar and convert, for thirty years editor-in-chief of the German Catholic daily *Amerika* of this city, after having been completely disabled for over two years, died last Sunday morning of senile debility at the age of seventy. We buried him Tuesday morning. R. I. P.

I have written an account of his eventful life in the daily *Amerika* for July 18th, which also appears in the first semi-weekly issue of that paper for the current week. Those of his friends and admirers who would like to have a copy of this obituary, may apply to me. I shall attend to their orders after my return from a two or three weeks' vacation, on which I am going in order to recuperate as far as possible from the physical and intellectual strain under which I have labored for the past two years.

There will be no REVIEW issued either next week (July 28th) nor the week after (August 4th), but with the help of God I hope to be sufficiently restored by the middle of August to take up with renewed vigor the journalistic work to which, after the example of my dear departed father, though not with his virtue and ability, I have consecrated my life.

Meanwhile I would solicit from all my friends and readers, but especially from those who knew him personally or by reputation, a pious memento for the repose of the soul of Dr. Edward Preuss.

A detailed history of his remarkable conversion is contained in the last chapter of his book 'Zum Lobe der Unbefleckten Empfängniss, von Einem, der sie vormals gelästert hat.' St. Louis, B. Herder, 1878), copies of which can still be had,

ARTHUR PREUSS.

THE "KNIGHTS OF COLUMBUS" AS ABETTORS OF FORBIDDEN SECRET SOCIETIES.

A WARNING VOICE FROM OUT OF THEIR OWN RANKS.



WE are glad to hear at least one of the organs of the "Knights of Columbus" raise a warning voice against the admission into, and the retention in, that *soi-disant* Catholic organization, of Freemasons and members of other forbidden secret societies.

The *Register*, published in the interest of the "Knights" weekly at No. 46 Park Place, New York, says editorially in its edition of July 9th (Vol. v, No. 223), under the pathetic caption: "Who Will Protect Us?"—:

"The failure of the National Council to take stern, quick, and strong action upon the question of dealing with members of this order who may become members of societies forbidden to Catholics is arousing more and more adverse comment every day. Members point to the Coughlin case, and ask if the order desires to face more lawsuits rather than to provide at once against a repetition of such occurrences.

"The Coughlin case is still fresh in the minds of our members. Patrick Coughlin was Mayor of Bridgeport, Conn. He was a member of the Knights of Columbus. At his death it was revealed that he was also a member of the Masons. He was insured in our order, and his heirs or beneficiaries are rightfully trying to collect his insurance. The public standing of the man rendered it unlikely, if not impossible, that his connection with the Masonic fraternity could be unknown to all his brother Knights. This journal advised the Board of Directors to contest the payment of the insurance upon Coughlin's life to the court of last resort, and to spend five times the amount involved, if need be, to prevent or delay payment of the claim.

"The reason for such advice is patent to every thinking Knight of Columbus. Coughlin may not be the only man occupying the position of being a member of the Knights of Columbus and likewise belonging to a forbidden society. By contesting his insurance to the limit, notice is at once served upon those who hypocritically live like Coughlin, that at death, if their perfidy be not revealed before, they will leave a lawsuit instead of a sure claim for insurance money.

"The Board of Directors, after investigating the Coughlin case, passed resolutions as follows: 'That a Committee of the Board be appointed to visit Bridgeport, Conn., with a view to ascertaining who are responsible for allowing Patrick Coughlin to exercise the privilege of a member of this Order, and to ascertain whether there

are others, who are members of prohibited orders, exercising the privilege of membership in this Order.'

"A resolution brave in words and in message. Mark well the use of the word defining membership in this Order. The word is 'privilege,' and justly so. Membership is not a right, unless a member fulfills all conditions of membership. But how could Patrick Coughlin's acquaintances, under our present laws, have punished him for his perfidy?

"There is no way that Coughlin could have been reached save by having some members make charges against him, embracing either the charge of scandalous conduct or failure to continue a practical Catholic. And after such charges had been made, the burden of proof would have been on the accuser. Coughlin would have merely had to deny the charge. How could the accuser have proved it? Would the Masonic lodge, through its officers, have produced its records upon the request of a Knights of Columbus Council, which was attempting to injure a fellow Mason? Hardly. *The Masonic fraternity does not regard membership in the Knights of Columbus on the part of a Mason as an offense punishable in any way or requiring any action.**) This statement is made upon the authority of the Master of a Lodge in New York City. Therefore, Coughlin was practically secure. And so is any other traitor occupying a similar position.

"After the brave words and just indignation of the Board of Directors, one would have expected that august body of our Order to have suggested legislation to prevent similar happenings, so far as possible. If the Board suggested any such legislation, the fact has not reached us. But some amendments were offered to provide against such contingencies—offered by members of the National Council. One was that any member who joined or affiliated with any society in which membership was forbidden by the rules of the Catholic Church, should forfeit his membership. Another was, if a man's application paper showed him to be a member of such a society, entrance to this Order be denied him. *Both were defeated. In each case the Committee on Laws reported against the proposed change.**) This Committee included the National Advocate, J. E. McConnell, State Deputy Pelletier, of Massachusetts, Deputy Supreme Knight McArdle, and State Deputy George F. Monaghan, of Michigan, all of whom are members of the Board of Directors. Likewise the National Advocate spoke against the suggested changes.

"The burden of the argument against striking at once against the men who may be in the Order and are also in forbidden soci-

*) Italics mine.—A. P.

eties, was that the Catholic Church permitted a Catholic, under certain conditions, to retain membership in forbidden societies, and that the suggested action might deprive good members of our Order of membership, when their continuance in a forbidden society had been permitted by their confessors. Let us look this question over.

"To begin with, what excuse has a Knight of Columbus for joining a forbidden society? The Knights of Columbus offers him an insurance death benefit, if he is physically capable of passing the required examination. Hence, it can not be insurance that he seeks. If he wants insurance other than in the Knights, there are plenty of permitted fraternal orders granting insurance that he can join. He does not have to join a forbidden society. *If it is sick benefits, he can get these by joining the Foresters, Red Men or some other permitted society.*†) He does not have to join a forbidden body. What earthly excuse can be made for the man who, after entering the Knights of Columbus, joins one of these forbidden societies? Remember that to catch him, after he is in our ranks, one must prefer charges as above recited, and prove the charges. The suggested amendment causing any member of our Order to forfeit his membership if he joins a forbidden society after entering ours, can have no good objection raised against it.

"It is to be remarked that no member of the Board of Directors suggested any way of changing the offered amendments so as to make the method of ejection of these hypocrites against whom the amendments were aimed more facile, more legal, or to improve it in any way. *The proposition to rid our Order of Knights of Columbus who are Freemasons, Knights of Pythias or Odd Fellows was voted down.*‡) Why? One answer leaps to the mind that no one will utter, except after much hesitation. Its apparent truth confronts one more and more as thought is given to this subject.

"The Freemasons offer fraternity, relief in distress, protection in old age, protection of widows and orphans, but not direct insurance. The Odd Fellows offer fraternity, sick benefits, care of widows and orphans, relief of the needy and burial of the needy dead. The Knights of Pythias offer fraternity, sick benefits, insurance, and relief of distress.

"The Knights of Columbus offer insurance, fraternity and relief of distress. There is good reason why an Odd Fellow or a Knight of Pythias, holding membership with the approval of his confessor, should come into the Knights of Columbus. If he comes

†) It is significant that the Register advises "Knights of Columbus" in search of sick benefits to join—not any Catholic society, but such doubtful and nefarious non-Catholic semi-secret organizations as the "Foresters" and the "Red Men."—A. P.

‡) Italics mine.—A. P.

in under fair colors, upon a full statement of his case, he may legally enter. It is true, however, that it is only in the most exceptional cases, that there is any need for such a man to continue membership in the orders that are without the pale. He can get everything that they offer in a material way in unprohibited societies.

"But what reason is there, save the one of selfishness, that a Knight of Columbus can give for seeking membership in the Masons, Knights of Pythias or Odd Fellows *after* coming into our Order? Do we want that kind? If one may judge by the vote of the National Council, we do."

The *Register* feels that "the sense of the Order at large is that we do not want such men." But if this be true, why does not the "Order" exclude Freemasons and their kin?

The fact that one of their own organs finds it necessary to clamor thus solemnly and pathetically for protection against the un-Catholic spirit pervading the leaders of the "Order," is a fresh proof that we "old fogies" on the outside are entirely justified in viewing the "Knights of Columbus" with a well-founded and constantly growing distrust.

The real basic reason of their sympathy for the Masonic craft and its numerous feeders, is, we firmly believe, that their own aping of Masonic mummery is blinding them to the fundamental Catholic principles which underly THE REVIEW's opposition against their newfangled and dangerous organization.



FREEMASONRY AND CATHOLIC ASCETICISM.

2. The "uselessness" of prayer is another of the anti-Christian and anti-Catholic doctrines of American Freemasonry (vide Mackey in his Masonic Ritualist.) The Redeemer did not practice and teach what is useless; yet He Himself prayed and taught us how to pray. Was the contemplation of the perfections of God a useless occupation? a *dolce far niente*, fit only for an Italian lazzarone? a work unfitted to the brave Christian heart?

Mr. Mackey forgets that contemplation on the name and attributes of the Supreme Being, whom Masonry calls God, is, according to himself, the noblest occupation of a Mason, and the object of every Masonic meeting: "A lodge is said to be opened in the name of God and of the Holy Saints John" (Ritualist, p. 14) "as a declaration of the religious purposes of our meeting, of our profound reverence for that Divine Being whose name and attributes should be the constant theme of our contemplation, etc." And lower on the same page: "Its members are met together to unite

in contemplation on the symbolic teachings and divine lessons, to inculcate which is the peculiar object of the degree."

Masons may therefore contemplate the name and attributes of their God, they may join in contemplation on the symbolic teachings and divine lessons imparted in the various degrees of the craft, and do well; but if a Catholic solitary spends his time in contemplation on the name and attributes of the Christian God, on the divine lessons taught by nature and by Christian revelation, "he is serving heaven by idleness"; he is enjoying "the *dolce far niente* suited to an Italian lazzarone"; his occupation "is unworthy of a brave Christian name"; he must get up and work with his two hands—this is Christianity according to Dr. Mackey.

But where did our author learn his Christianity? Certainly not from the Gospels; certainly not from Christ. We can imagine him in the little town of Bethania and in the house of Martha and Mary. How Martha bustles around the house, busy with her hands preparing food for her divine and weary guest, while Mary her sister sits at the Savior's feet, contemplating his sacred countenance and drinking in the lessons that fall from those gentle lips! How Doctor Mackey admires Martha, the brave Christian, praying as hard as she can with hands and feet, and how his lip curls with scorn as he beholds Mary in her *dolce far niente* like an Italian lazzarone, serving heaven by idleness at the feet of the Master! "Laborare est orare," he says to her: "To work is to pray." Get up and help your sister. Know you not that man is made for his fellow-man? "With this hand work and with the other pray, and God will bless them both from day to day."

The learned Doctor does not address himself to Jesus; for Jesus is too sectarian for him, and is not recognized by Masonic ritual. Poor Martha! she is quite taken by the Doctor's sympathy. She does not know that his ideals are pagan; she only knows that he has advocated a brave Christianity, and this appeals strongly to her nature. She is too honest herself to suspect duplicity in another; and moved by a force that she least suspects, she makes her complaint: "Lord, hast thou no care that my sister has left me alone to serve? Speak to her therefore, that she help me. And the Lord, answering said to her: Martha, Martha, thou art careful, and art troubled about many things: But one thing is necessary. Mary hath chosen the better part which shall not be taken away from her" (Luke x, 40).

We can imagine the abrupt departure of our Doctor, who pretended to know so much about Christianity. But why were you not honest, Doctor? Why, when you assign as the special object of Masonic gatherings, "the contemplation of the divine name and the attributes of your Supreme Being, and the divine lessons im-

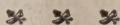
parted in your degrees: why stigmatize Christian contemplation of the Christian God and His attributes and His divine lessons, as a serving of heaven by idleness, as a lazzarone's *dolce far niente*, as the quintessence of a useless and selfish life?

Is manual labor the noblest of human operations? Has man no mind, no heart? You speak of creating a spiritual light in the human soul—is this the work of hands? You pretend to propose truth—divine truth—the nature and essence of God and of the human soul as the object of the Masonic quest—what have hands to do with this? Be consistent, Doctor, be honest; and while we know that our God is not your God, and His divine lessons are not your divine lessons, and Christian contemplation is not Masonic contemplation: have at least the decency to respect our human nature and do not by constituting material, manual labor our end in life, reduce us to the level of the brute. Christ has not established such an end in life for the brave Christian.

And what do you mean by asserting that “man was made for his fellow-man”? Do you mean that humanity is the ultimate end of our existence? That humanity is the only end? If you hold that it is the ultimate end, you not only contradict yourself when you speak of the rewards expected by the Mason beyond the grave, but you condemn mankind to the basest of slaveries here upon earth. For humanity has no abstract existence. It exists in the rich and in the poor; in the strong and in the weak; in the talented and in the stupid; in the governing and in the governed. Once lay down the principle that “man is the sole and ultimate end of his fellow-man,” the selfishness of human nature will do the rest. We know what will become of the poor, the weak, the ignorant, the subject. No, thank God, Onuphrius knew better. He knew that man was made for God, the ultimate end of all; but he knew at the same time that he was to help his fellow-men according to the claims of justice or of charity that they had on him. His worship therefore of God, even in solitude, was neither useless nor unprofitable; he was attending “to the one thing necessary”: and had parents or friends required his help for their sustenance, had duties devolved upon him that others could not have performed, he would have left his solitude, obedient to the voice of charity or duty. His example of detachment from the goods of earth was useful to Christians, and Masons should not deny him the honor of practising perfectly what they consider the cardinal virtues, viz.: “secrecy and silence.”

But our author is not content to attack the solitary alone; he joins in a sweeping condemnation the whole of Catholic asceticism and the life of the monks. Verily were those monks who have left Europe and America dotted with their name, lazy fellows!

The Franciscans, the Dominicans, the Benedictines, and kindred organizations whose members faced the ocean and the wilderness and savage man more fierce than the beasts that surrounded him, to bring religion and civilization—these are the lazy, selfish spirits who, when their pilgrimage of life was over, left the world “without a single contribution in labor of mind or body to its welfare. Pardon me, Doctor, if I dissent from your Masonic theory when I consider your Masonic practice; or, if you wish, allow me to accept your theory as an exoteric one intended for the profane, not an esoteric one intended for the brethren. If these monks are idle and lazy, as you say, why is Masonry, with all its power, so active against them? What calls for such exertions? Sloth, inertia, the *dolce far niente* of an Italian lazzarone? Far from it. Were the monks lazy, Masonry could easily permit them to die of inertia. But it is because the monks are not lazy, because they are active in the hospitals, in preaching and catechising and defending the Church of Christ, because they are engaged in the education of youth, that Masonry by force and prescription and the flagrant violation of constitutional rights and constitutional oaths, strenuously labors to stamp out Catholic asceticism. The incessant warfare of Masonry is the most convincing proof of the innate vitality and vigor of the spirit of the monks. An active, bitter, relentless campaign has something more for its object than supine laziness.



PROTESTANT AUTHORITIES ON GREGORIAN PLAIN CHANT.

It may not be out of place to acquaint the readers of THE REVIEW with a movement in the Anglican church which seems to run parallel with the regulations contained in the Motu Proprio of His Holiness Pope Pius X., issued from the Vatican on the Feast of the Immaculate Conception, 1903, and formally enacted as a code of law January 8th, 1904.

In the *Church Eclectic*, an organ of the Episcopalian sect, (vol. xxx, No. 6) published at New Brunswick, N. J., appeared an eloquent “plea for the restoration of the ancient plainsong of the Western Church.” The author, Rev. H. R. Gummey, B. D., of Philadelphia, had originally delivered the very able discourse, first before a body of Anglican clergymen in New York, and later on before a similar assembly in Philadelphia.

“If one should make a note of the notions,” he says, “that are current concerning Plainsong, and compare and analyze them, it is to be feared that the result of such an undertaking would not be altogether edifying. In some quarters we would be told, in

vague, off-hand fashion, that Plainsong is merely a stage in the development of modern music, and hence worthy of little consideration,—in fact semi-barbarous. Again, we should learn that many regard it as a collection of musical relics of a rather melancholy character, preserved in quaint old notation. These and similar opinions we should meet with, and that too, in spite of the fact that the great Catholic Revival, which originated in and with the Oxford Movement, and which set men to work diligently to study the antiquities of the Church, led naturally to a revival of the ancient music of St. Ambrose and St. Gregory. Yet, alas for Plainsong! the revival thereof was so imperfect, that the errors made at the first restoration of it created a prejudice against it, that has not yet been dissipated. Since the late Middle Ages Plainsong had become a lost art. . . . It was presented rather as a corpse than as a living entity. It is no wonder then, that for many years, distinguished modern musicians were inclined to toss the whole subject aside with a sneer, as something too crude and barbarous for serious consideration. Plainsong had indeed suffered in the house of his friends. In 1880, however, the Rev. Dom Pothier's book, 'Les Mélodies Grégoriennes,' appeared, which gave again to the world what had been lost since the XV. century—the true method of rendering Plainsong. This great discovery, for it was nothing less, was the result of years of patient study of 1. the allusions to Church music in the writings of the fathers, 2. of the treatises of mediaeval writers on music, above all 3. of the rise and development of the system of notation and marks of expression, as given in the manuscripts extant, which date from the X. century onwards. The Benedictine Abbey of Solesmes, to which Dom Pothier belonged, became famous as the centre of this revived art, and the work of research and publication continued there in full vigor until under the Law of Associations the monks removed to Appuldurcombe House, Wroxall, Isle of Wight."

Is it not strange that many Catholics must learn from an Anglican minister, that the work of the Benedictine Fathers of Solesmes may justly be called the discovery of a lost art? Why was so profound a silence kept on the part of many Catholic church musicians in a cause so sacred and so closely connected with the sacred liturgy?

In the year 1901, Anton Urspruch, Professor in the conservatory of Frankfort on the Main, who is a Protestant and a composer of renown, published an article on Gregorian Chant in the *Allgemeine Zeitung* of Berlin.

"The Western Church," he says, "possesses a crown-jewel over a thousand years old . . . Gregorian Chant . . . born indeed in the Catholic Church . . . carefully guarded by her greatest men . . .

The great pope who recorded it and lent it his own name is represented with a heavenly dove upon his shoulder . . . Up to the present day she (the Church) has guarded and cherished it as a sacred treasure But does she reflect its true image which science, art and good will should be able to reproduce? No, alas, no. They (Catholics) quarrel over the origin, form, and color of that image. On account of that domestic quarrel over Gregorian Chant they forget to work for it A quarrel had to ensue, the voices of knowledge and art are not all hushed. Those very voices, the oldest, ablest, and best disciplined which ought to have been heard when a certain version of Gregorian Chant was made official, those very voices could by no means be silent . . . The history of the Benedictine order and the history of Gregorian Chant are almost one and the same. From the holy Pope St. Gregory, who issued from this order, down to St. Augustine of England, Notker of St. Gall, Hucbald, Guido of Arezzo, this monastic order records a continuous series of brilliant names of great men, who took an active part in creating, organizing, and teaching Gregorian Chant; even to-day the greatest choralists are found in the same order. I mention only Dom Pothier of Solesmes and P. Ambrose Kienle of Beuron. A number of successful singing schools reach down from St. Gall, Reichenau, Fulda, in the Middle Ages to our own days, where in Solesmes, Beuron, Maredsous, and Emaus, Plainsong is rendered in undimmed beauty . . . A scientific work published by the monks of Solesmes ('Paléographie Musicale') is one of the most valuable productions of present music lore in general and in matters of Gregorian Chant a work of unquestionable authority. In the Solesmes Chant editions is laid down the fruit of many years' labor, of tradition and of teaching."—So far our Protestant author.

When the "Motu Proprio" on the return to the old traditional Chant came to the notice of a certain zealous and far-seeing priest, he exclaimed: "Thanks be to God, the fatal spell is broken! That move of Pope Pius X. stands on a level with the discovery of America; it is indeed not the discovery of a gold-land; it is far more, it means the discovery and recovery of devotion for our churches from which it had disappeared ever since worldly music began to reign there."—

FR. GREGORY HÜGLE, O. S. B.

CONCEPTION, MO.



—We notice from the *Catholic Columbian* (xxix. 22) that the new Bishop of Columbus, Msgr. Hartley, also desires that not only should every parish have its parochial school, but "every school should be free to the children of the parish."

MINOR TOPICS.

The Egotism of Copyright.—Under this caption Dr. Carr, in his excellent magazine *Medical Talk* (July), prints some remarks which we heartily approve and would like to make our own. Speaking of a certain periodical which makes it a practice to print “copy-right” over each one of its articles, the Doctor says :

“At the top of each article is the notice : ‘Now don’t steal this. All trespassers forbidden at the penalty of the law. You horde of thieves and robbers who read these pages, beware ! If you steal we will prosecute you.’ It seems like a mismatched threat to be placed on articles that breathe philanthropy, generosity, optimism, from every line....

“Suppose it be admitted that these articles, guarded by copyright, are as precious as the publisher seems to think. Suppose it is admitted that without this barbed-wire fence around each one they would be stolen, every one of them republished in other magazines. Suppose all this were admitted. What of it ? Why wouldn’t this be a good thing ? We presume the writer intended to have his thoughts go out into the world. The more people read them the better it will be. Surely the writer or the publisher can not object to having many readers. It is not at all likely that they are better satisfied to have few readers than many. Thoughts multiply themselves according to the number of readers.

“If other publishers choose to go to the expense of republishing these excellent articles and again sending them out into the world to cheer and guide and inspire, is it not a good work ? The writer does not lose anything by the transaction, the publisher is not robbed in that way. To be sure, neither gains anything—the writer nor the publisher makes any money by such a process. But is it to be presumed that money is all these men are after ? Having had the first use of these articles, why not let the world use them as it will?.....

“If we have ever written anything in our lives that other men wish to use, they are perfectly welcome to use it. It would be courteous, of course, to give credit when an article is borrowed from a magazine. We invariably do so. We notice, however, some other magazines do not. We have seen many of our articles appearing as editorials in other magazines without the slightest credit given. This does not make us mad. We are glad that some one thinks enough of our writings to wish to assume their paternity. We are not only glad of this, but we are glad they have taken up the words we have uttered and passed them along. If our writings reach a hundred and fifty thousand readers, we are inspired by the multitude to make our best effort. If we suspect that somebody else may copy our articles and so increase the number of our readers, it increases our inspiration. It does not dampen our ardor nor excite our cupidity. It appears to us a little bit egotistical and a large bit selfish for any one to invoke the protection of the law against those who would widen the circulation of our written words. We feel like saying to every other pub-

lisher in the world who sympathizes with our articles : Pass them along. If we have said anything worth quoting, pass it along. Give credit if you please to ; omit to do so if you prefer. But pass it along. Give it to the world. Publish it and republish it. Stamp it with your own trade mark if your conscience will allow you, but do not hesitate to pass it along. You flatter us when you do so."

If this is true of good literature generally, how much more is it true of Catholic literature? And yet there are Catholic periodicals too which, by getting them copyrighted, purposely limit the good their articles can do. Just think of having the Catholic truth "copyrighted!" It's like stringing a barbed-wire fence around the Church, into whose pale it must be the supreme purpose of all Catholic writers to bring the great misguided masses of heretics and unbelievers.

Catholic Parochial, Compared With Public State Schools.—Rev. Morgan M. Sheedy, of Altoona, Pa., discusses in the current number of the *Catholic Review of Reviews*, the educational results of parochial schools. Father Sheedy was recently invited by Commissioner Harris, of the National Bureau of Education, to prepare a paper on the Catholic parochial schools of the United States. While engaged in this work, he had occasion to compare the efficiency of our parochial schools with that of neighboring public schools.

Father Sheedy finds (we quote the summary of his paper given by the *Catholic Sentinel*, vol. xvii, No. 30), that "the results of Catholic educational effort are not in the least disheartening. He was, of course, unable to institute a comparison all along the line, but as far as he went the results were invariably favorable to the parochial schools. In the State of New York, where pupils from the parochial and public schools take the Regents' examination, it was comparatively easy to get data. In the comparison of work done there, the parochial schools were distinctly in the lead. The schools of Rochester offer a typical example. During the past four or five years the parochial school children have had an appreciably larger relative representation in the honor class, that is, among those who received a mark of 90% or over, than the public schools have had. Since 1903, 81.3% of the parochial school children have passed the Regents' examination, as against 74% of the public school children. Commenting on the school conditions of Rochester, the *Post-Express* of that city says: The letters from the Secretary of the Board of Regents and the tables enclosed, taken as they stand, constitute an educational scandal. The falling off in the high-school in three years is amazing ; and apparently the grammar schools have sunk below the parochial schools in all respects, so far as the records of the Regents show ; and this failure in education is accompanied by a heavy increase in expense.'

"It is not, of course, contended that such marked superiority, or indeed superiority at all, will be found throughout the country. In many cases our parochial schools are newly organized and very poorly equipped, financially, for the contest. But the notion which stands out boldly in Father Sheedy's researches, and which needs to be emphasized and insisted upon, is that with any sort of

a fair show we can put up as good an article of secular education as the most highly endowed public school. In that fact is contained the germ of the solution of our school difficulties. When we get on our feet, so to speak, we shall furnish such a superior kind of education that our non-Catholic friends will recognize its value and will flock to our schools. There will then be no longer a necessity for paying taxes for the support of public schools and the increased tuition will enable us to better constantly our own equipment."

This latter hope is, of course, entirely too optimistic. But it is gratifying indeed to learn that some of our Catholic parochial schools compare favorably even in the secular branches with the public State institutions. The equally patent and undeniable fact that many are still far beneath the standard, ought to spur us on to new endeavors. The only way in our opinion, to ensure the stability of our parochial school system in this country, which, in the words of the Fathers of the III. Plenary Council, is quasi-essential to the life of the Church, is to make all our Catholic schools equal, and if possible superior, to the public schools, and by and by to abolish tuition fees.

"*Mysterium Fidei*."—In the consecration of the chalice three words occur that can not be found in Holy Scripture: "*mysterium fidei*" and "*æterni*." Saints Matthew and Mark quote the words of the institution of the Blessed Sacrament as: "*Hic est enim sanguis meus novi testamenti*"; and Saints Luke and Paul as: "*Hic calix novum testamentum est in meo sanguine*." The meaning is the same, although the wording varies. But how did the words "*mysterium fidei*" and "*æterni*" get into the canon of the Mass?

Msgr. de Waal, standing in the Catacombs before an altar that has a column at each corner, is quoted by the *Linzer Quartalschrift* (1904, p. 466) as explaining it thus: "No doubt, you have frequently noted in the consecration at Mass the words '*mysterium fidei*,' which are found in none of the gospels and in their position in the (consecration) formula nearly sever the connection with the words '*qui pro vobis*.' How did they get into the formula? You see here how this solitary altar is surrounded by four columns that carry a simple canopy. Attached to these four columns were curtains, which were lowered during the canon of the Mass and hid the celebrating bishop from the eyes of the faithful, thus to impress deeply upon them the mysteriousness of the sacred function. To enable them, however, to follow mentally the sacred action and to call their attention to the consecration proper, a deacon outside said aloud to the assembly: '*Mysterium fidei*,' i. e., now the most sacred act of consecration is being performed, the great mystery of our faith. Because these words of the deacon to the assembly were so closely connected with the consecration, in the later development of the liturgy they were admitted into the formula of consecration and were left there in the missal as reformed by the Council of Trent."

Msgr. de Waal apparently forgets that the word "*æterni*" is likewise not in any of the Gospels. Did the ancient deacon say that too? His reason for the introduction of "*mysterium fidei*" is far-fetched and unsatisfactory. Is it not far simpler to admit

with Leo IX. in his Epist. ad Michaellem Imperatorem (ca. IX.) and with St. Thomas, that "æterni testamenti, mysterium fidei" were the traditional words received from St. Peter, who is the author of our liturgy?

Prof. G. Stanley Hall on Coeducation.—In one of the conferences of the department of higher education at the recent meeting of the National Educational Association, coeducation was discussed by several eminent university men. President G. Stanley Hall of Clark University said among other things, according to a report in the *St. Louis Republic* (July 3rd):

"In a recent study it seems established that higher education in this country reduces the rate of both marriage and offspring, so that barely three-fourths of our male and only about one-half of our female graduates ever marry, and those who do so, marry late and have few children. How the high school interferes with these laws of nature, recent studies show, in which a large per cent. of girls actually wish they were boys. Their ideals grow masculine, and we seem slowly to be developing a female sex without a female character. So far have the reactions against the old restraint gone that feminists still regard every effort to differentiate as endangering a relapse to old conditions. Again, the rapid feminization of our schools encourages women teachers to give their own masculine traits and ideals free rein. Once more, girls' manners are roughened, and they do not develop pride in distinctively feminine qualities or the grace and charm of their young womanhood, or lack a little respect for their sex....."

"Where the presence of good girls stimulates thought of wedlock before its time in young men, plans for bread winning are involved. If he marries a classmate a year or two after graduation, happy as these unions often are, he is often led to teaching or other occupations that involve a compromise with his ideals and perhaps a change of plan or profession....."



—The appearance of Father Joseph Rickaby's promised English version of the 'Summa contra Gentes' will be awaited with interest by philosophical students, says the *Tablet* (No. 3346). Readers who are already acquainted with the work in the Latin original will naturally wish to see its merits more widely known and appreciated. But some, we fancy, may be inclined to doubt the possibility of a satisfactory English translation of this masterpiece of mediæval philosophy. It is true that some other writings of St. Thomas Aquinas have already been done into English. Thus the treatise on the Blessed Sacrament was translated many years ago by Dr. Neale, the well-known Anglican hymn-writer, and now recently by the late Father Rawes, O. S. C., who also published English versions of the little tracts on the Lord's Prayer and the Ten Commandments. Father E. O'Donnell made an abstract, or an abbreviated translation, of the 'Summa.' And a few years ago Father Rickaby himself published an English version of the moral teaching of St. Thomas under the title of 'Aquinas Ethicus.' At the same time the translation of the philosophical 'Summa' presents a more special difficulty. It is the very difficulty that was felt by the great Latin poet in the case of

Greek philosophy—"propter egestatem linguæ et rerum novitatem." For in both instances the translator is under the necessity of creating a new technical terminology. But this classic example should surely serve as an encouragement to the English interpreter of St. Thomas.

—In his valedictory in the *Red Man* Col. Pratt the deposed tells what he as superintendent of the Carlisle (Pa.) Indian school, has done for the Indian. His description of the humanitarian methods adopted for the uplifting of poor Lo is interesting chiefly because of the source from which it emanates. Col. Pratt confesses that "we have forced upon him more idleness than industry, furnishing him the means to become a demoralized spendthrift, and have made him and his the miserable creatures of the vilest influences of our frontier adventurers. We have frequently not only deprived him of life, but always of his liberty and that high pursuit of happiness only to be found in manly self-support, and this happiness he enjoyed before we assumed control of him and his affairs. Our system is so perfectly miserable in its character as seemingly to make it impossible for us to reach any measure of 'liberty' for the Indian, and it therefore besmirches our lofty declaration of principles made in the beginning."

"The Spanish method of civilizing the Indians brought under the influence of that despised and effete monarchy, was certainly productive of very different and emphatically better results," rightly observes the *Monitor* (lvii, 14). If we had had no Catholic Indian missions and schools, there would be absolutely no redeeming feature in our treatment of the original owners of the land.

—Mr. James R. Randall writes in one of his recent letters to the *Catholic Columbian* (xxix, 22):

"I was talking with a . . . gentleman who once controlled, as proprietor, a Catholic newspaper. Transferring the property to another party, backed by a very high member of the hierarchy, he was allowed the collections on all debts for subscription and advertising. The total sum was \$9,000 for subscription dues and \$2,700 for advertising. He collected the whole advertising list within \$12.50 and not a dollar of the \$9,000 for subscription, though he expended \$31 in sending out bills and circulars. I asked a Catholic banker what he thought of that. He replied, 'Apparently, the business men were more honest than the other parties.' How a man with a Catholic conscience can go on reading a paper he never pays for, even when the debt, long due, is politely required for settlement, passes ordinary comprehension. The law is very plain on this matter of stopping subscription. That not a single dollar was paid on \$9,000 would seem extraordinary indeed, and justifies what an eminent jurist once told me that an order should be established, like the Paulist, to preach to some Catholics as well as non-Catholics."

—Nothing could be more curious than the state of mind which prompted Lord Lansdowne's recent remarks on the Protestant succession. A resolution was introduced in the House of Lords by the Duke of Norfolk, that the Coronation Oath should be so amended as not to "include a condemnation of doctrines forming

a part of the conscientious beliefs of any of his Majesty's subjects." Immediately the Earl of Jersey moved that, while the House of Lords was desirous that no expression unnecessarily offensive to any of his Majesty's subjects should be required of the sovereign, "nothing should be done to weaken the Protestant succession." This motion was carried. In the debate occasioned by it, Lord Lansdowne said it was deplorable that a grievance should rankle in the minds of the Roman Catholics, but it was impossible for the government to effect a settlement "until the leaders of public opinion were able to show that they had arrived at a basis of settlement." But what basis of settlement would satisfy the average British peer short of a complete renunciation of papal authority by the Catholics of England?

—A valuable and striking testimony to the social legislation of the Catholic party in Belgium comes from a Socialist and strongly anti-Catholic source: "In the *Petite République* (quoted in the *Tablet*, No. 3346) there is an extremely interesting interview with Léon Troclet as to Socialism in Belgium. 'Would you say that the Socialists,' he was asked, 'should be prepared to take up office?' 'Yes! We ought to say so in a general congress of the labor party.' 'And why is it that in some parts of the country the clerics have improved the position?' 'Why! it is all explained by the work they have done. They have founded almost everywhere old-age pension schemes, workingmen's dwellings, and co-operative agricultural societies in the count. And though our working men as a class are profoundly anti-clerical, yet many individuals in the total mass have been allured away by the prospect of these advantages.' As for the future, however, M. Troclet felt confident that his Socialist friends could meet the clericals on their own ground."

—In a paper by Paul Krutschek in No. 7 of the *Cæcilia* we find the rule, that "those vesper selections which consist in the performance of a few verses of each psalm, must be abolished," illustrated by this curious note:

"Years ago an Illinois pastor chose for his 'Capitulum' at such vespers the English words of the diocesan statute book: 'If vespers can not be sung as they ought to be sung, they ought not to be sung at all.' And the choir dutifully answered: 'Deo gratias.'"

—The *Tablet* (No. 3344) is authorized to state that, while the bishops of England are most anxious that the prescriptions of the Holy Father's *Motu Proprio* on Church music should at once be adhered to as closely as circumstances will permit, they have resolved not to take any collective action in the matter until further instructions on certain specific points have been received from the Holy See.

—Men are restrained from evil deeds by conscience, by regard for public opinion, or by fear of punishment. The last motive should be appealed to only when the others are inefficacious, and when it is invoked, its operation should be certain. Reformers would do well to concentrate their efforts on the machinery of justice; we need fewer laws and more punishments.

